

**A MOST**  
excellent Sermon of the  
*Lordes Supper, wherein*  
briefely (and yet plainly ye-  
nough) is liuely set foorth  
*the matter of the Supper of*  
*the Lorde Iesus.*

*By Henry Bullinger.*

Translated out of Frenche,  
into English, by I. T.

Matthew. 17. 5.

*This is my beloued sonne, in whom I am  
well pleased, heare yee hym.*



Imprinted at London, nigh vnto  
vnto the three Cranes in the  
*Vintree for William Ponsonby.*



¶ To the reuerend Father  
in God, Thomas Bi-  
shop of Couentrie and  
Lichfelde.



Inding mee self vnable  
in all respects (reuerend  
Father) to requite the  
least benefit receiued at  
your Lordships hands,  
I haue long intended to present your  
Lordship with some thing, whereby  
you might at the leaste perceyue my  
grateful mynd, in accepting your vn-  
deserued goodnesse often vnto me  
shewed. And finding nothing which  
might pleasure your Lordship, being  
no lesse skilful in learnyng, than god-  
ly in life, (for as *Saionon* saith: *He that* Prou. 27. 7.  
*is ful, abhorreth an hony combe.*) I thought  
I coulde not better please you, which  
are no lesse carefull for the Christian  
Congregation, than is the Father for  
A.ij. his

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his children, than by taking in hande  
some such matter, wherby I mee selfe  
might be well occupied, the Christi-  
an common Wealth edified, and  
God glorified. For this cause, that  
the vnlearned, not onely of your Di-  
ocesse, but also of all places els in En-  
gland, which are destitute of painfull  
Preachers of Gods woord, (for who  
knoweth not, that the labourers in  
Gods Vineyarde be verye fewe?)  
might be instructed, at the leaste by  
reading, in the true profession of Je-  
sus Christ, I haue presumed to trans-  
late foorth of Frenche, a Sermon of  
the Lordes Supper, made by the lear-  
ned and graue Father, mayster *Henry  
Bullinger*. Neither dyd I perceyue,  
whereby I might more profit all mē,  
than by handelyng the Lordes Sup-  
per, which yerely and often ought to  
be receyued of al men, nor wherein I  
might



## Dedicatorie.

might better serue my carnall and transitory countrey, than in setting foorth that foode, whereby we are fed to our spirituall and euerlasting countrey. For if we ought to trauaile painefully for the foode of the body, (according to the admonition of the Apostle *Saint Paul: That if any* 2. Thess. 3.  
*would not worke, the same should not eate:*) 10.

whiche although we haue in abundance, mainteyneth vs not alwayes, being by syn made subiect to death, howe much more painefull ought we to be for the atchieuing of the foode of the soule, Christe Iesus, which is the bread of life, wherof if we eate by faith, we shall not die, being by grace made partakers of euerlasting life: Wheras there be many, which haue learnedly, & godly handled this argument, I am moued to thinke my labour best bestowed vpon

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pon this authour, because there is none which I haue read, that dooth in so brieſe a ſumme, in my ſimple iudgement, more plainly ſet foorth the doctrine of the Lordes Supper, to the comfort of the profeſſours of the Goſpel, or more ſenſibly diſcloſe the errours thruſt into the Church of God, concernyng the ſame, to the grieve of the aduerſaries of the truth: both the which poyntes he hath ſo aptly handled, that I knowe not in whether he hath uſed more facilitie. It may be, that ſome, which haue not only trauailed of purpoſe into Fraunce (the hithermoſt coaſtes whereof I neuer ſaw) there to learne the french tongue, but alſo at home haue diligently ſtudied to attayne the finenes of the Engliſhe tongue, (wherein I confeſſe I was neuer curious,) might haue tranſlated this Sermon,  
much

## *Dedicatorie.*

much more finely , than by me it is.  
I enuie not their skill , neither dis-  
daine I their trauaile . I haue done  
myne indeuour, so neare as I could,  
to vse my selfe like a faithfull Inter-  
pretour, in yeelding the sense of the  
Authour truely, and yet in such sort,  
as best might be vnderstood by the  
vnlearned Reader . Touchyng the  
testimonies of holy Scripture , alle-  
ged by this authour in this Sermon,  
I haue thought good rather to set  
them down after the last translation  
of the Bible, set foorth by aucthori-  
tie , than to translate them foorth of  
the French , that I might the rather  
hereby cut of the cauilles of the ad-  
uersaries of the truth, which they are  
woont to make vpon the diuersitie  
of Translations . And that the dili-  
gent Readers, if it shal please them to  
conferre the Testimonies with the

A.iiij.

Text,

## *The Epistle dedicatorie.*

Text, may the more easily find forth the same, I haue quoted in the Margent both chapter and verse, whence they are taken.

Thus haue I yeelded vnto your Lordship, the causes of my bold enterprise, with the order of the handling of the same, which if it may please God to blesse with the increase of the Readers knowledge, I haue my desire. God long preserve your Lordship, to the comforte of his Church.

Your Lordshyppes  
*to commaund, I. T.*

# A Sermon of the Supper of our Lorde Iesus

Christe the Sonne of  
God.



The Apostles, the Euangelistes, & Paul also the vessel of election, and Apostle of the Gentiles, haue diligently and perfectly described the holy and mysticall Supper of our Lorde and Redeemer Iesus Christ, in these wordes:

When the Euen was come, the same night in which Iesus was betrayed, he sate downe with the twelue. And as they dyd eate, Iesus, when he had taken bread, and geuen thanks, brake (it,) and gaue it to his Disciples, saying: Take yee, eate yee, This is my body which is broken \* for you, This doo in the remembrance of me. Likewise also when he had supped, he tooke the Cuppe, and when he had geuen thanks, he gaue it to them, saying: Drinke ye all of it, and they all dranke of it. Then he saide to them, This is my blond of the new Testament.

Mat. 26. 10.

Mar. 14. 22.

1. Cor. 11. 23.

Or giuen.

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ment.

Saint Luke and Saint Paul haue:

Luk. 22. 20.

1. Cor. 11. 25.

*This Cuppe is the newe Testament in my bloud, which is shedde for you, and for many, for the remission of sinnes. As often as you shall doo this, doo it in remembrance of me. For as often as yee eate this beead, and drinke this Cuppe, yee doe shewe the Lordes deatch tyll he come.*

The principal  
pointes  
of this ser-  
mon.

In the holy and mysticall Supper of our Lorde Iesus Christ, we must not onely consider the wordes of the Institution presently recited, but also we muste here ioyne the things going before, with those whiche come after: as such, whereby the whole mysterie is more clearly and amply set forth.

And first, we must consider the doctrine which the Lord taught his Disciples in the Supper. Secondly, what he did, and how he instituted this Supper: that is to say, howe the Lord celebrated it, and ordeyned it to be celebrated by the Church, vnto the ende of the world.

Finally, of what sort the disciples were in this supper, and how they behaued themselves

## vpon the Lordes Supper.

selues therein : that we may learne hereby,  
 howe we ought to behaue our selues in ce-  
 lebrating this most holy banquet, and also  
 that by the declaration of all these poynts,  
 we may vnderstand truely what the mysti-  
 call Supper of the Lord is : that is to say,  
 (speaking in the first place, of the summe of  
 the matter, although it be inwrapped in  
 shadowes and figures, and propoling the  
 whole matter, as it were to be beholden  
 with one onely sight) that it is a sacramen-  
 tall Ceremonie, or an holy action, ordey-  
 ned for the Church, by Iesus Christe, our  
 Lord, Redemer, and high Priest, wherby,  
 in setting before vs in this Banquet, the  
 bread and the wine, being mystical tokens  
 and pledges, he commendeth vnto vs in  
 like maner his doctrine, and also maketh  
 vs a full promise of euerlasting life, the  
 which (in geuing his bodye to death, and  
 shedding his blood) he hath prepared for  
 vs : and offered them vnto vs, to be recey-  
 ued by faith, in liuely meate and drinke, and  
 by this certification he ratifieth it vnto vs.

Moreover, he representeth or signifieth  
 by these tokens and pledges, reneweth.

That the  
 mystical sup-  
 per of the  
 Lord is.

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as it were setteth before our senses his gif-  
tes or benefites, which the faithfull receiue.  
Also he gathereth together visibly his ser-  
uantes into the compante and breite of  
his body: finally he confirmeth vnto vs the  
remembrance of his death and passion,  
and of our redemption, admonishing vs  
in the meane season of our dutie, which is  
chiefely to yelde him prayse and thankes  
giuyng.

Of what sort  
the doctrine  
of our Lorde  
in the Sup-  
per is.

Touching the doctrine, as it is euerye  
where so is it also heere: that is to saye, a  
thing so excellent, that it surmounteth all  
the rest, which doctrine, although it be di-  
uers and most copious, yet is it such, as  
may be gathered into certaine and a fewe  
Articles.

The first ar-  
ticle of the  
doctrine of  
our Lorde.  
The ende of  
the Supper.

For the first and chiefeſt matter, which  
it handleth at large and most evidently, is  
the principall poynt of our Chriſtian reli-  
gion, and the ende of our myſticall Sup-  
per: that is to ſay, that the Lorde our God  
of his meere grace and mercy taking pittie  
of mankind, ſent into the worlde for the  
ſaluation of the faithfull, his onely ſonne  
our Lord Ieſus Chriſt, who by his death  
hath



vpon the Lördes Supper.

hath purged vs from all our sinnes, and deliuered vs from death, from hell, and from Satan, and made vs heires of life euerlasting.

And for so much as in this poynt consisteth chiefly all the matter of our saluation, he commendeth vnto vs, and repeateth this thing in many sortes and diuersely, to the ende that we shoulde not forget him, or lightly regarde him, but that he myght shewe himselfe cleerely vnto the faythfull for euer, as a most cleare lyght, which myght shyne vnto them and lighten them.

Moreouer he figureth, proposeth, and commendeth vnto vs, vnder most apt figures and shadowes, this most excellent part of doctrine.

For in the begimning of the Supper, the Lorde washed his disciples feete. By the which acte, (after that he had lyuely declared vnto them a great humilitie of hart, with charitie, and affection of mutual seruice, and of all kinde of dutifull behauiour one toward another,) we reade, that the Lorde sayde vnto Peter, which  
gapne

The Lorde  
wasteth his  
disciples  
feete.

## A most excellent Sermon

gaynesayd him :

John. 13. 8. *If I washe thee not , thou hast no part with me,*

And straight way afterward:

John. 13. 10 *He which is washed, needeth not saue to washe his fecte, but is cleane enery whil.*

Whereby we gather, that the Lorde hath taught hereby, that they, which are once receyued to the fauour of God, and purged by the bloud of the Sonne of God, receyued by fayth, are fully iustified.

But bycause they, which are iustified, so long as they lyue in this world, haue infirmities in their fleshe, wherewith they are after a sort soulied, as be the feete of them, which are washed with muddy water, he signifieth, that they should clense these spottes by continuall repentance. Here vnto agreeth the worthy saying of the holy Apostle :

Rom 8. *There is then no damnation to them, which are in Christ Iesu, which walke not after the fleshe, but after the spirit.*

The Lorde eateth with his disciples the Paschal Lambe.

Agayne the Lorde setteth before our eyes our redemption, obtained by his death when he eateth with a great desire with his

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his Disciples the Pascall Lambe beyng offered vp. For we knowe, that Iesus Christ is the Lambe of God, which taketh away the sinnes of the worlde, and that Christ our Pasleouer is offered vp, and that the sprinklyng of his bloud stayeth and keepeth farre from vs the destroying Angell. Also that he clenseth our sinnes, and refresheth vs with spirituall drinke, guideth vs to eternall lyfe, and maketh his father pacified with vs, who, were it not for this, would still be angry agaynst our sinnes.

Moreouer he commendeth vnto vs the mysterie of our redemption, by the bread and wine holily instituted, for signes and Sacramentes of his bodye deliuered to death, and of his bloud shed for vs, and wil- leth vs, that we neuer forget him. Besides this, he hath not onely commended vnto vs this principall point of our saluation in parables and figures, but also hath expou- ded it vnto vs most manifestly in cleere and euident woordes, as when he sayth plainly, that many mansions (that is to say, sufficient dwelling places) are prepa- red,

John. 14. 2.

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red, with his heauenly father, to receiue all the elect, and that he departeth hence, that by his death, he myght open the heauenly dwellings, to bring in thether his saythful seruantes.

Io. 1. 4. 1.

*For I will receiue you (euen) vnto my selfe, that where I am, there maye ye be also.*

And agayne he sayth,

Io. 14. 6.

*I am the way, and the truth, and the life: no man commeth vnto the father but by me.*

Also:

Io. 15. 3.

*Nowe are ye cleane through the word, which I haue spoken vnto you. Byde in me, and I in you.*

I omit here purposely many such lyke things: for you haue sufficiently vnderstoode by that which wee haue alledged, with what diligence, and howe abundantly and apely, he hath expounded and commended vnto vs in his doctrine (the which often in his Supper he repeated to hys Disciples) the principall point of our saluation.

The second  
article.

Nowe for so much as the doctrine of  
our

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our Lord Iesus Christ doth not only shew vnto vs our redemption, and teacheth that faith in Christ, which truly iustifieth, but also instructeth vs to repentance, and to a graue and earnest accusation of all our misdeedes, a man may finde a singular discourse of all this matter in this Supper. And because there be two sortes of men, the one altogether hypocriticall and vnfaithfull, wherof Iudas Iscariot which betrayed our Sauour, is the true patterne: and the other righteous, pure, perfect, and faithful, neuertheless laden and burdened with vices and sinnes, the which the other Disciples of our Lord doo represent: the Lord in the beginning addresseth his speache to Iudas, and admonisheth hym grauely, repproueth hym, and toucheth him nearely, threatening hym with euertlasting destruction: Consequently, he representeth his Disciples reasoning among them selues, who should be greatest: he confirmeth, comforteth, and strengtheneth the weake, the fearefull, and ready to fall.

Also he aduertiseth them of their greivous fall, exhorting them after their fall,

The seconde Article.

The Lord teacheth vs also repentance in the Supper.

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to repentance, in setting before them the example of Peter, to whom he said:

Luk. 22. 31.

*Simon, Simon, behold, Satan hath earnestly desired to sift you.*

And the rest which is to be read in the. 22. of S. Luke.

That the  
faithfull  
should do be-  
fore they  
come to the  
Supper.

Out of all the which things we maye gather, that in al the Sermons which are to be made to the people, both before the Supper, and in the Supper, wherby they are to prepare them selues thereunto, it is necessary that the first part be an earnest accusation of the former disordered and wicked life, with a most diligent admonition to repentance: to the ende that al may know them selues, and acknowledge their sinnes, that they may confesse them selues to God purely in their hartes, that they may aske full pardon of the high priest Iesus Christ, and that they may change their filthy and ungodly life, into an honest and godly life, and also that they may thoroughly repent them selues, and be ashamed of their sinnes committed, and lastly, that they may all by stedfast faith resourne the selues, and beholde the grace of Christ.

Here

vpon the Lords Supper.

Hereunto without doubt apperteineth  
the saying of the Apostle Paul:

*Let a man examine hym selfe, and so  
let hym eate of this bread, and drinke of  
this Cuppe.* 1. Cor. 11. 28.

Moreouer, the doctrine of repentance  
may not cease after the Supper. For it  
must often be repeated vnto men, that they  
keepe them selues from committing any  
thing vnwoorthy hym, whose members  
they be made in the holy Church.

This selfe same doctrine of our Lorde  
Jesus Christ, bringeth to our remembrance  
faith and repentance, mutuall loue and  
charitie, the which without ceasing, it re-  
quireth of all those, who being the Disci-  
ples of Christe, are made in like manner,  
brethren of the, whiche cal vpon his name.

The thirde  
article.  
The doc-  
trin of h lord  
touching cha-  
ritie, paci-  
ence, & pray-  
ers. &c.

*By this shall all men knowe (saith the  
Lorde) that yee are my Disciples, if yee  
haue loue together, as I haue loued you.  
This is my commaundement, that ye loue  
together, as I haue loued you.*

Iohn. 13. 35.

Iohn. 13. 35.

And many other things to the like effect.

Moreouer, he teacheth vs constancie  
in true faith, and patience in aduersities

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and afflictions, declaring the griefes which the faythfull must suffer in this world, for Iesus Christ. The doctrine of the Lorde is manifest in S. Iohn, in the xv. and. xvi. chapters. There he exhorteth the faithfull to continue firme and fast in hym, by a sure hope, and not to be plucked thence by any meanes. Also he admonisheth them, that in his name, (as in the name of the only and true Mediator) they call vpon God without ceassynge. In so doing, he promisseth them most certayne and most ready helpe. By the which things we learne to exact the whole, according to the doctrine of the Euangelists and of the Church, of all them which be partakers of the Lordes Supper. That is to wyt, that they be in loue and charitie one with another, that they be constant in faith, patient in afflictions, which they suffer for Iesus Christ: and finally, that they continue stedfast in hope, and that they separate not them selues from Christe, and all his members, to comynge them selues ouer to so straunge Religions: and moreover, that they continue in prayers.



## vp̄on the Lordes Supper.

To be bryefe, there is nothing which the Lord repeateth more diligently, nor more often vnto his Disciples, in the Sermon which he made vnto them after the Supper, than this: That he would be no longer be neither with them, nor with his Church, bodyly, and yet notwithstanding that he would not forsake his in any thing, but that he would alwayes be carefull for them.

The fourth  
Article.  
The Lordes  
doctrine of  
his body,  
and of his  
spirite.

*And I wyl pray the Father (saith Christ)*  
*and he shall giue you another Comforter,*  
*that he may bide with you for euer, (euen)*  
*the spirit of truth, (and) he shal teach you*  
*all things, and bring al things to your re-*  
*membrance, whatsoeuer I haue said vn-*  
*to you.*

Iohn. 14. 16.

Iohn. 14. 17.

Iohn. 14. 26.

*It is expedient for you, that I goe away:*  
*for if I goe not away, that comforter wyl*  
*not come vnto you: but if I depart, I wyl*  
*sende hym vnto you.*

Iohn. 16. 7.

And the rest which foloweth in the. xvi.  
of saint Iohn: Whereby we gather ne-  
cessarily, that this doctrine ought to be  
continuall in the Church, the which must  
be often tymes inculcated, and brought to

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mynd in the Supper of the Lorde, that the church of Christ may vnderstand, that those things which are spoken of the presence of the Lorde, in the church, and of the eating of hym, must not be expounded carnally, nor corporally, but spiritually: and that the heavenly foode eaten spiritually, profiteeth.

Whereto I haue intreated briefly of the diuers, plentiful, and wholesome doctrine of our Lorde Iesus Christ, proposed to his disciples in his mystical Supper, & deliuered by him, to be alwaies set forth in his supper to his church, vntyl the worlds ende. And now we come to the other part of this Sermon, to shewe with suche breuicie and facilitie, as possibly we may, not onely that which the Lorde spake, but also that which he dōd: that is to say, how he instituted this ceremoniall supper (if it may so be called) and howe the Sonne of God hym selfe, hauyng distributed the breade and the wine, celebrated the Supper, and instituted it to be celebrated in his Church, vntyl the ende of the worlde.

This hath been from the beginning received

## vpon the Lordes Supper.

ceiued, and the Lorde our God hath al-  
wayes vsed to ioyne signes to his promise  
or woord, whereby he bringeth to remem-  
braunce his great and free benefites be-  
stowed vppon men before, or to be bestowed  
vppon them after, by the which signes he  
gathereth men together into one compa-  
ny, wherein those benefites may be decla-  
red solemnly by the woorde of God, and  
that also they may (as a man woulde say)  
be renewed and imprinted perpetually in  
their memorie. And moreouer, that such  
graces may be set forth to our viewe, by  
pledges and signes to be beholden of vs,  
and to bee fastened more deeply in our  
hartes. Also, that they may be confirmed  
by a witnesse, and that the faithfull maye  
vnderstande what it is, that the Lorde re-  
quireth againe at their handes, & also what  
the duties & exercises of godlynes are.

Wherefore the signes take the names  
of the things signified, & are called mosse  
certaine and true seales, markes, and Sa-  
cramentes of the promises and benefites  
of God, because they represent them, signi-  
fie them, bring them to remembrance, and

A briebe ex-  
position of  
the Sacra-  
ments, & of  
the reason of  
the same.

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seale them according to their proprietie. These therfore consist in the word of God, by the thing signified, through the signe or Symbol, which is the outward thing ioyned to the woorde of God.

Such were the Sacramentes of the auncient people, as the Pasleouer, the sundry sacrifices of the Fathers, instituted partly for the acknowledging, calling to remembraunce, and setting forth of Gods benefites: partly to signifie, that Christ should come, and dye, by whose innocent death, mankinde shoulde be deliuered from euerlasting death: the which most excellēt and free benefite for all ages was bountifullly bestowed in Christ vpon the faithfull, in these latter tymes.

Wherefore we must not onely consider in such holy Sacramentes or Symbols, the outward custome and facion of doyng, I meane the maner of eating, and sacrificing, neither yet the things set before our corporall eyes, but much rather ought we by the contemplation of the signe, (being instructed by his woorde, and inwardly lightened

upon the Lordes Supper:

lightened by the holy Ghost) to lift vp our selues, and to pierce vnto the consideration and full fruition of the spiritual things signified, whereof cometh greate profite, if they be receiued by faith.

They which beholde onely the outward custome and facion of the Sacramentes of the olde Fathers, without the woorde, faith, and the inward lightenyng of the spirit, and doo consider none other thing in the Paschal supper, nor in the sacrifices of the Fathers, but that which we beholde outwardly with our eyes, what difference thinke you, may they put betweene those things, and a common banquet, or a slaughter, wherein the beastes are slaine before the bouchers table, euen in such sort as vpon the holy Altar? Contrarily, it will seeme to our fleshe, that these holy things haue no maiestie at all, but that they be rather to be mocked at. For this cause, we reade, that the most holy and most wise Prophetes of God dyd greatly reprove them, which esteemed the sacrifices by the outward appearance onely, without faith, and the spirit, saying:

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Isay. 1. 12.  
Ier. 7. 10.

*Who hath required this at your handes?  
Heape up your burnt offerings with your  
sacrifices, and eate the fleshe. For when I  
brought your Fathers soorth of Egypt, I  
spake no woorde vnto them of burnt offer-  
ings and sacrifices.*

The rest is in Ieremie the seuenth cha-  
pter.

After that  
sacraments of  
the auncient  
Fathers had  
taken an end  
among the  
auncient peo-  
ple, the new  
sacraments  
were institu-  
ted for the  
new people.

Nowe because all the sacramentes of  
the auncient Fathers dyd promise, that  
Christ should come, and redeeme his elect,  
and also considering that the Lorde Iesus  
Christ is already come into the world, be-  
ing geuen of his Father for the saluation  
of all the faithful, it had been very vnseem-  
ly, that the signes shoulde continue in the  
church, which should witnesse, that Christ  
should come, who already was come.

Wherefore Christ, after that he had a-  
bolished the Symboles, and ceremonies  
of the auncient fathers, to wpt, Circumci-  
sion, the feast of the Pasche, and the sa-  
crifices, in stead of Circumcision, placed  
Baptisme, and in stead of the Sacrifices,  
and of the Pascall Supper, ordeyned his  
mysticall Supper, for a perpetual signe,  
and

## vpon the Lordes Supper.

and vncchaungeable memorial of his body  
peeled vp, and geuen to the death, and of  
his blood shedde.

Therefore you must not only regarde  
in this our mysticall supper, the signe, the  
fashion of dooing, and the outward act,  
but rather the thing signified.

The symbol or the signe in the Sup-  
per, is the breade and wine, and the holy  
banquet it selfe, and the mysticall action,  
which Iesus Christ hath geuen vs. The  
thing signified, is the body of our Lord  
deliuered for vs, and his blood shedde  
for the remission of sinnes, and the passion  
of the Lord it selfe, and the remembrance  
thereof, and our redemption which ensu-  
ed thereof.

*This doo (saith the Lord) in remem- Luk. 22. 19.  
brance of me.*

The companie therefore of the faythful  
assemble them selues togeather to cele-  
brate the misteries of Christ. In the which  
according to the auncient custome, the  
symbols of bread and of wine, borrowe  
the names of the things signified, and be  
called the body and the blood of the Lord  
Iesus.

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Jesus. Hereby are we called backe from visible things to behold heauenly things, which are spiritually communicated vnto vs.

For if thou behold onely the breaking of the breade, and the distribution of the the cuppe, with the brotherly feast: and if thou knowe not what this breade is, what this wine is, and what things they represent vnto vs, in refreshing our memorie therewith, this Supper will not seeme to differ much from a common supper. The sacrament therefore of Jesus Christ deliuered to death and of his passion, and in lyke manner our redemption, is deliuered here vnto vs. And that we may the better vnderstand these things, we wil proceed in searching out thoroughly that which the Lord did in this Supper, and that which he commaunded vs to doo.

It is not needefull that I be tedious vnto you in speaking more of the forme and maner of giuing of thanks in the Lordes Supper. Of the forme and maner of the Institution of the Supper: for the Lorde our Sauour instituted it, and he did not institute the Masse.

And



## vpon the Lördes Supper.

And if the Masse seeme vnto any to be worthy of commendation, price, and estimation, because it was ordeyned by the auncient Popes of Rome: howe muche more, I beseeche you, cught the Supper to be renounced and esteemed, which was instituted by the great and onely priest Iesus Christe, before all Popes, and before Rome had receyued the faith from Hierusalem.

Moreouer, it is most certaine, and out of all controuersie, that the Lord ordeyned this forme, and none other. And for this cause we reade, that saint Paul Doctor of the Gentiles, said:

*That which I deliuered vnto you, I receyued of the Lorde.* 1. Cor. 11. 23.

Truely the Euangelistes and the Apostles are witnesses, that the Lord said often tymes: *This doo yee, ( I say ) this doo yee,* Luke 22. 19. *this doo yee:* that is to say, *This which you see me first doo.* 1. Cor. 11. 24. & 25. We haue then the expresse commaundement of God, and the cleare woorde, whereunto not without cause we are obedient: We haue a famous and notable example, which if we should not follow,

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low, we should woorthily be called transgressors. And truely that which is deliuered vnto vs by the Sonne of God hymself, which is the wisdom of the Father, and the light of al the world, deserueth well to be preferred before the aucthoritie of the most excellent personage of the world.

And if the auncient Fathers be in great estimation among you, whose aucthoritie, knowledge, holynesse, and auncientnesse hath woonne vnto them a great renoume, in so much that in consideration of them, the Masse is taken to be an excellent thing, ought not the Apostles, the Father of Fathers to be much more esteemed of you, who in holynesse and learning, and in all things are to be preferred before all men, and before all that is in the worlde? They knewe not what the Masse ment, but they celebrated the Supper in the same forme as the Gospell here teacheth vs. For as much then as the Masse was as it were vnknown vnto the auncient Fathers themselues, as we said, let vs, setting it apart, approach to the Supper of the Lorde, and let the Institution of the Sonne of God please

## vpon the Lordes Supper.

please vs. Let vs thinke, that without the word of God, there is no holynesse. Wherefore that which repugneth the ordinance of God, and is not done, as God hath appointed, may rightly be called cursed sacrilege. These things are confirmed by the auctoritie of God and man. For the Lord saith in his Lawe:

*Who soeuer offereth not at the doore of the Tabernacle, an offering vnto the Lord, shalbe gilty of blond, and shal perish, as if he had shed blond.*

Consider, wherfore in the histories of the kynges, the high places are reiected with so great indignation. And in like manner Paul accurseth, and pronounceth euery thyng cursed, which agreeth not with the Gospell, or which is contrarie thereunto.

Saint Cyprian also the Martyr saith, that euery thing which is deuised by mans madnesse, to breake Gods ordinance, is adulterous, wicked, and full of sacrilege. In his first and seconde booke of his Epistles: We ought not (saith he) to followe the custome of man, but the truth  
of

That which swarveth in the worde of God, is sacrilege.

Leuit. 27. 4.

This testimonie is alleged accor- dyng to the sense of the place wher it is taken.

Epist. 2.

## A most excellent Sermon

of God, for so much as God speaketh and sayth by *Esay* the Prophet.

*Esay. 29. 13.*

*Mak. 7. 7.*

*In wayne doo they worshippe me, teaching doctrines the commaundementes of men.*

For if in the sacrifice which is Christ, none but Christ only is to be followed, then verely ought we to heare and doo that which Christ did, and which hee commaunded to be done, considering that he himselfe sayth in his Gospell.

*Iohn. 15. 14.*

*& 15.*

*Ye are my friendes if ye doo whatsoeuer I commaund you. Hencefoorth call I not you seruants.*

And that Christ onely ought to be heard, the Father also beareth witnes from heauen, saying;

*Matt. 17. 5.*

*This is my beloued sonne, in whom I am well pleased, heare yee hym.*

Wherefore if Christe onely be to be hearde, we must not regard, what any before vs hath supposed shoulde be done, but what Christ, who is before al men, dyd first. *At this saith S. Cypri-*

*an.*

*There.*

vpon the Lordes Supper.

Therefore let vs goe forward to examine diligently that, which the Lord dyd before all, and that which he hath intoynd vs to doo by his commaundement and example, yea and inculcated, and often repeated by his Apostles.

Iesus hauing partly ended the whole some admonitions, tooke bread, and the cuppe also, he tooke (I say) of the breade which then was vpon the table of the Pas-call Supper. He tooke also of the wyne. Nowe my brethren, when we heare these things, let not the simplicitie of our Supper, without pompe, without worldly ornament, and without any great ceremonies, ingender in vs a contempt thereof. For our lord celebrating these holy things with his Disciples, had on but comely and common appareil. There was not scene any Aaronical attyre, nor any Cyphod, nor any priestly vestures. There was neither glittering of gold, nor of syluer. Neither was there to be scene any precious stones. Let vs therefore esteeme all these thyngs by the authour thereof, I meane; by the sonne of God, who is the wisdom of the

He taketh  
the bread.

C. i.

Father;

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Father, whom since this simplicitie pleased, it ought also to please thee, seeing that if he would, he could haue giuen to all this matter, a forme much more famous and precious, then all the things of this world. And also remember the wordes of Samuel saying to Saul:

1. Sam. 15. 22.

The ceremonies of the supper are simple, and without pompe.

*To obey, is better then Sacrifice.*

Verily our Lorde hath taken away the painfull ceremonies of the lawe, and hath instituted a newe forme, without labour or sumptuousnesse, and easie to be furnished. Also, all things apperteynyng to the Gospel, haue more efficacie of the spirit, and of spirituall vertue, than of shewe, as also they are more simple, and easie to be provided, than are the figures and ceremonies of the Lawe. And Lactantius an auncient Authour, in the sixt booke, and fīue and twenty chapter of his Institutions, saith: He which thinketh that God hath pleasure in garmentes, precious stones, and other things which are greatly set by, is vtterly ignorant what God is. &c.

That more is, this simple Institution is the true blessing and consecration of the  
Sup.

vpon the Lordes Supper.

Supper, hauing the woorde of God for an expresse marke and commaundement.

Neyther must we here depend of the Minister, neyther looke for the breathing of a Priest consecrated by a Bishop, recitynge distinctly the fūe woordes of Consecration, and thereby takynge vpon hym to consecrate the Sacrament. For the first consecration of our Lord restraineth yet effectually her vertue and efficacie testified by the woorde of truth, and endureth still, hauynge euen now full force in our celebration: wherein we doo none other thing, but that which he hym selfe dyd, and commaunded to be done.

We haue then yet hytherto the consecration of the Lorde, and we haue nothing to doo with these Massemumblers, because we celebrate the supper of the Lord, and a most straunge Supper. For euen now we receyue the whole from the very handes of Christe, by the ministerie of a lawfull and Ecclesiasticall Minister. To be bryefe, we doo iustly esteeme this consecratynge and blessing of our high Prieste Iesus Christ the sonne of God, more pre-

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rious than the cōsecration of all Bishops,  
which hath no testimonie nor confirmati-  
on by the word of God, and for this cause  
we greatly abhorre it.

**The fiftē  
Article.**

**The Lorde  
gaue thākes  
and blessed.**

Mat. 26. 26.

Luke 22. 19.

1. Cor. 11. 24.

Marke 14. 22.

After this, the Lorde \* gaue thanks:  
let vs therefore geue thanks to God the  
Father also. \* He blessed: and let vs blesse  
hym also in like maner.

Notwithstanding the other Euange-  
list expoundeth this blessing, by geuyng  
of thanks. Euen so is there often tymes  
afterwarde mention made thereof. Ther-  
fore it is no marueile if the auncient Wri-  
ters haue geuen it especially the name of  
Eucharist, (that is to say, Thanks ge-  
uing) although besides this, it haue diuers  
other names. For the which cause they cal-  
led it A Supper, a Sacrifice. For inuoca-  
tion, prayse, and geuyng of thanks, is a  
Sacrifice acceptable vnto God: But the  
flethe and the bloud of the Lord, are not of-  
fered in the Masse cōsloones for the sinnes  
of the quicke and the dead. For since they  
haue been once offered, they retayne al-  
wayes their vertue for the saluation of the  
faythfull.

Moreouer,

**The Sacri-  
fice of thākes  
geuyng.**



# vp<sup>on</sup> the Lords Supper.

Moreouer, the Lord \* brake the breade which he tooke, and which he blessed, or ouer the which he gaue thanks. Wherefore the auncient writers named the whole holy misterie, by this parte of the action thereof, the breaking of bread. Let vs then breake the bread hauing receyued it at the Ministers handes, or rather let vs receyue it being broken by him. The hand sinnech not here by touching, for so much as neyther the tongue nor the mouth which likewise touch the same, doo sinne any whit at all. Superstition sayth, Taste it not, touch it not. But the breaking of the bread bringeth to our remembrance the passion of the Lord. For that which Saint Paul uttereth thus: *Which is broken for you.* Saint Luke uttereth thus. *Which is geuen for you.* Admonishing vs also of our vnitie and dutie. Because we which are many \* make one body, for so much as we are all partakers of one bread, as the Apostle expoundeth this misterie in the first to the Corinthians the tenth Chapter.

Moreouer, the Lord \* gaue vnto his  
C.iii. Disci-

The first  
Article.  
The Lorde  
brake the  
bread.  
Mat. 26. 26.  
The breaking  
of  
bread.

1. Cor. 11. 44.

Luke 22. 19.

1. Cor. 10. 17.

Mat. 26. 26.

Marke 14. 22.

Luke 22. 19.

# A most excellent Sermon

March. 26. 26.

Mark. 8. 4. 22.

I. Cor. II. 24

He gaue the  
the bread be-  
ing broken.

Disciples the bread being broken, and  
commaunded them to<sup>\*</sup> eate it. And for  
this cause the ministers ought in the Sup-  
per of the Lord to geue the bread vnto the  
faithfull people, that they may eate it. And  
berely the Disciples in the first Supper  
tooke the bread which was geuen them,  
and did eate it. Let vs therefore doo the  
lyke. Neyther must we inclose it in the  
closedes pires, or boxes, neither ought we  
to beare it this way and that way for a  
shew, neyther may we woozship it bowing  
our knees, in singing this Hymne. Tan-  
tum ergo Sacramentum veneremur  
cernui) That is to say, *Let vs woozship so  
great a sacrament bowing our selues down-  
warde . &c .* The Lorde in his in-  
stitution to his Apostles hath taughte  
vs nothing touching these matters.  
For these things were ordayned long  
tyme after, by the Popes of Rome  
and their ministers, that that which was  
forespoken by Daniell and by our Lord  
Iesus Christ myght be accomplished.  
Nowe because hee gaue them breade  
to eate, he expoundeth forthwith that  
which

Dan. I. 2. II.

March. 24. 15.

## vpon the Lords Supper.

which is signified by this bread, least peraduenture any should lyghtly esteeme this bread, and make as litle accompte thereof, as of vsuall and common bread : therefore sayth he.

*This is my body which is geuen for you.*

Luk. 22. 19.

Which kinde of speech is altogether like vnto that of the pascall Supper, that is to say:

\* Of this manner shall ye eate it : with your loynes girded, and your shoes on your feete, and your staffe in your hand, and ye shall eate it in hast : For it is the Lordes\* Passouer.

This is my body.

Mat. 26. 26.

Mark. 14. 22

Exod. 12. 11

In hebrue,

Pesa, that is

to say, a

Passage.

Euen so dooth the Lord speake in this place in lyke sort:

*Take ye, eate ye : this is my body.*

Math. 26. 26

Mark. 14. 22

Howbeit this speech is sacramentall and mysticall : wherefore it ought to be expounded symbolically and according to the meaning. For the breade is a sacramēt, signe, or pledge of the body of Christ. And truly the auncient Doctours of the Church haue so expounded these wordes of our Lord. And in deede we doo not deuise any newe matter, in saying, that the

The bread is not changed into the substance of the body of Christ.

## A most excellent Sermon

bread signifieth the body of Christe: For we haue els where shewed at large, that the auncient Interpreters of the Scripture, as wel Greekes as Latines, haue v-  
 sed this exposition.

Also we haue geuen you to vnderstande by many euident reasons, that these words of our Lord: \* *This is my body*, \* *This is my blood*, ought not to be taken accordyng to the grosse literall sense, but to be expounded mystically, or sacramentally. For the bread remaineth in his substance, and is not chaunged into the substance of the body of Christ. In like maner the naturall body of Iesus Christ (the which being geuen once for vs, and raysed from death, is ascended into heauen) is not hyd nor inclosed vnder the kinde or forme of bread. For the Angels of God, speakyng of this body, beare witnesse thereof, and say:

Matt. 26. 26.

Marke 14. 22.

1. Cor. 11. 24.

Mat 26. 26.

Marke 14. 24.

The proper-  
 tie of the bo-  
 dy of Christ.

Actes 1. 11.

*This same Iesus which is taken vp from you into heauen, shall so come, euen as you haue seene hym goe into heauen.*

In like maner S. Peter saith:

Actes 3. 21.

*The heaue must receiue Iesus Christ, vntyl the tyme that all things be restored. &c.*

S. Paul

## vpōn the Lordes Supper.

S. Paul sayth also:

*Iesus Christ after he hath offered one sacrifice for sinnes, is set down for euer on the right hand of God, from hencefoorth tarying tyll his foes be made his foote-stoole.*

Wherefore, we reade that S. Augustine writing to Dardanus, said rightly, and accordyng to the Scriptures: Christ, as he is God, is all wholly present in euery place, but, accordyng to the measure & propertie of a true bodye, he hath his place in some one place of heauen. He hath giuen immortalitie to his body (in the glorification therof.) After this forme he is not to be thought to be diffused and spread abroad euery where. Wherefore we must take good heede, that we doo not so affirme the Diuinitie of the man (Christe) that wee take awaye the truth of (his) body. For one person is God and man, and one Christe Iesus is both two, being euery where, in that he is God: but being in heauen, in that he is Man.

Yea, and this Authour hath leste in his booke

## A most excellent Sermon

bookes, these things, and many other like, both Catholique, and according to the true sense of the Scripture, agreeable to this matter. Moreover, the Catholique veritie suffereth vs not to faine, that Christ hath two bodies. But if thou take the woordes of the Lorde, after the Letter, *\* This is my body :* without doubt the blessed body of the Lorde being set at the Table with his Disciples, gaue vnto them also, I knowe not what other body : for he could not geue hym self with his own hands vnto his Disciples. Therefore with his true body, and with his handes, he deliuered vnto his Disciples, the Sacrament of his onely bodye. Whereupon it foloweth, that the faythfull acknowledging the Sacrament and misterie, receiue with their mouth, the sacramental bread of his body: but with the mouth of the spirit, they eate the very body of the Lord. He is eaten in suche sort, as he may be eaten : that is to say, spiritually by fayth : as the Lord hym selfe expoundeth this misterie vnto vs at large, in S. Iohn, the sixt chapter. Neither haue the purest Doctours of the ancient

Math. 26. 26.

Mark. 14. 22.

Luke. 22. 19.

I. Cor. 11.

24.

How we  
eate the bo-  
dy of Christ.  
Jo. 6. from  
p. 27. verse  
vnto the end  
of the cha-  
pter.

## vpon the Lordes Supper.

cient Church, taught any otherwise.

Yea, and this place may wel be applyed to the woordes of the Supper of the Lord. For seeing our Lord hath but one true bodie, the which he gaue vp to death for vs, & that in these two places he speaketh of this selfe same body, it seemeth vnto me, that this place of Saint Matthewe ought to be expounded by that of S. Iohn, seeing that S. Augustine also in his third booke of the agreement of the Euangelistes, supposeth that S. Iohn speaketh not of the Institution of the Supper of the Lord, because in another place he had set forth this matter at large. Al the auncient Doctours of the Church, speaking of the Supper, allege the woordes of the Gospel of S. Iohn, and apply them to the supper of the Lord.

To be short, me thinketh, that there cannot be found a better interpretour or expounder of the Lordes woord then the Lord himselfe, who for so much as he saith in the .vi. Chapter of Saint Iohn, that his flesh being eaten (to wit, corporally, as the Capernaites tooke it) profiteth nothing:

The lord expoundeth himselfe.

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nothing : It is most certayne , that hee would not geue in the .xxvi. of Saint Mattheu that which profiteth nothing , and that he hath not ordayned here , that which he reiecteth and reprooueth there.

Therefore the Lord Iesus Christ , sitting in his true body at the ryght hand of the Father in heauen , maketh vs partakers of lyfe , which he purchased for vs by giuing his body for vs , and by shedding his bloud) and we receiue the same lyfe of Christ , by true sayth , that is to wit , all the heauenly gistes of Christ , that Christ may lyue in vs , and we in him. And there is none other meane to receiue Christ , but by sayth . Euen as bodily foode cannot be taken to conserue the bodily lyfe , but by the mouth of the body : so spiritual foode , cannot otherwysse be receiued of vs , to bring vs to the spirituall and eternall lyfe , but by the mouth of the soule , that is to say , by sayth.

We doe not  
ache the bare  
eating of  
bread.

Hereby all men may see , that we doo not acknowledge in any respect , the naked and prophane eating of bread , as some doo wrongfully charge vs . For we doo  
acknow



vpon the Lordes Supper.

acknowledge and confesse Christ to be the meate and the drinke of lyfe, the which conceyue spiritually by fayth, as it hath been foreshewed, not being able to eate him present, with the corporall mouth, carnally and corporally. We doo acknowledge that the faythfull are partakers of Christ truly, and that they doo receyue him: And yet doo not the faythfull so restrayne or tye this partaking eyther to certayne tyme or element, as though they did not confesse, that it myght be obtained without the Symbol of Sacrament.

In both the two Sacramentes there is one reason of the communion of Christ, and in both the two, those things, which Christ hath commaunded the faythfull to doo, are doone by them with a singular profit. Therefore let no man esteeme the vse of the Sacramentes vayne or superfluous. Cornelius did not despyse Baptisme, or thinke it superfluous, but he receyued it as the washing of regeneration, notwithstanding that he did beleue before Baptisme, and had receyued the holy Ghost.

Neither

Act. 10. 45

## A most excellent Sermon

1. Cor. II.  
28.

Neither doo we receyue the Supper in  
bayne, when as we, proouing our selues  
(according to the commaundement of the  
Apostle) come to the Supper with fayth,  
and euen with Iesus Christ dwelling al-  
ready in our hartes.

For in the celebration of the Supper,  
we continue the communion, which wee  
haue with him, in dooing (not without  
great ioye) that which the Lord hath com-  
maunded vs to doo, in remembrance of  
him. And yet there is no doubt, but fayth  
oftentymes may be poured and geuen e-  
uen in the very celebration of the Sup-  
per, vnto them which come thereunto, al-  
though they be not so thorowly prepared,  
as it were meete they should, that they  
may be made by the same fayth parta-  
kers of Christ. For who dare prescribe  
or assigne vnto our so liberall a God, any  
tyme or meane?

There is a  
figure in the  
woordes of  
the Lords  
Supper.

Therefore utterly reiecting all carnall  
cogitation, let vs acknowledge that a mi-  
sterie is geuen here vnto vs. Let vs re-  
member that the holy Apostles and E-  
uangelistes of the Lord haue in such sorte  
written

## vpon the Lordes Supper.

written the woordes touching the cuppe,  
that if any perhaps would tye himselfe  
vnadvisedly to the bare woordes touching  
the bread, and keepe himselfe close there-  
unto, he should neuertheles be constrain-  
ned to come short in the woordes touching  
the cuppe, and necessarily acknowledge a  
figure therein.

Now is it meete to interpret the woordes  
as wel of the bread as of the wine, with  
like obseruatiō. S. Matthew & S. Marke  
call the cup playnly *Bloud*; \* *This (cuppe) is*  
*my bloud.* Is the cuppe then deliuered vnto  
vs that we should drinke it? No, say they,  
but the wine which is in the cuppe, the  
wyne is the bloud. I vnderstand you wel:  
but I answere, that there is a figure, in  
that you say, that by the cuppe, we must  
vnderstand the wyne which is in the cup.  
But if you vige vs in these woordes, \* *this*  
*is my body*, to rest wholly in the literall  
sense, what should let vs to presse you also  
in the woordes of the cuppe, with the lyke  
literall sense? But if you object vnto vs  
the absurditie in these woordes, we will  
object to you the lyke absurditie in those  
woordes

Math. 26. 28

Mark. 14. 24

Mat. 26. 28.

Mark. 14. 22

luke. 22. 19

I. Cor. 11.

24.

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2. Cor. 11. 25.

Luke 22. 20.

woordes also. Saint Paul and Saint Luke say, \* *This cuppe is the newe Testament in my blond.* What then? I demaund of you, whether the cuppe shall be the Testament? Who knoweth not, that the Testament or conenant is the forgiveness of sinnes? For the propheticall and Apostolicall Scripture dooth so witnesse it also. How than? Shall the cuppe be rather within the blond, than the blond in the cuppe? Who is he I pray you, if he be not blinde, but he seeth here the figure. For the wine in the cuppe is the Sacrament of the true blond of Christ, shedde for the remission of sinnes, the which commeth vnto vs by the testament.

Leuit. 17. 10. 11.

13. 13. & 14.

What shall we say of that, which was forbidde in the Lawe, that the auncient people of God, should not eate of the \* blond of any oblation, whatsoeuer it were? who will then beleene that in the most perfect Supper of the new Testament, we should drinke blond? If it were so, the Paynims long agoe sayd truly, that the Christians were wont in their assemblies to eate mans flesh in deede, and to drinke blond drawen

# vpon the Lordes Supper.

drawen from the very baynes of men. Moreover, the auncient Christians did vnderstand these mysteries spiritually. For me thinketh that the things, which wee haue touched, when as we are in hande with the doctrine of Christ in the Supper, ought here to be remembred. For the Lord hath no lesse playnely expressed in the Supper the breade to be his body, than expressely sayd forthwith after the Supper, that his body should no longer be in the world, but that by his spirit hee would continue with his vnto the worlds end: wherefore these woordes of the Lord pronounced in the Supper, and incontinently after, ought to be conferred together. And that which more is, these woordes of the Lord: \* *This is my body*, be figurative and sacramentall, but the other pronounced after the Supper, be not figurative, neither haue any fruit or vse in the church, if Christ remayn corporally in the church, hid vnder the kinde or forme of bread.

*These things sayd I not vnto yon,* Iohn. 16. 4.  
*(sayd he) at the beginning, because I was*  
*present with you, but now I goe my way to*  
*D.i. him*

The Lord,  
as touching  
his body,  
hath left the  
earth, but  
he is present  
in spirit.

Mark. 14. 22  
Mat. 26. 26.  
Luk. 22. 19.  
I. Cor. 11.  
24.

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him that sent me.

And againe:

John, 16. 7.

I tell you the truth, it is expedient for you, that I goe away: for if I goe not away, that Comforter will not come unto you,

Also.

John, 16, 28.

I went out from the Father and came into the worlde: againe, I leaue the world, and goe to the Father.

John, 17. 11.

And now am I not in the world, and and they are in the world, and I come to thee.

It may be they will say, that they will not affirme so grosse a presence of Christ in the Supper: Let them then shewe, what manner of presence it is, which they doo affirme. Surely they will say, that they vnderstand a corporall presence, but yet notwithstanding spirituall, inuisible, and ineffable. But the body of Christ is, and abideth a true body, and is not conuerted or changed into a spirit, although it be glorified. It is very true, that it is ioyned to the diuinitie in vnicie of person, yet the natures neuerthelesse abide whole, and not confounded. Therefore all the auncient

The vnicie  
of the person  
of Christ  
doth not  
take away  
the proper-  
ties of the  
natures.

true

## vpon the Lordes Supper.

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true, and catholike doctors cry euery one  
with one consent: Christ very God and  
very Man, is one Christ, who is not di-  
uided, but the properties of the na-  
tures remayne in him whole: in such  
sorte, that as hee is God, hee is euerye  
where, and as he is Man, he is in one  
certayne place of heauen, and not euery  
where, sauing ouely according to the  
communication of the properties.

Consequently they accurse, and ac-  
cōpt as accursed, all such which thinke the  
contrary. It followeth therefore hereup-  
pon, that there can none other spirituall  
meanes be establisthed in the Supper, but  
that, whereby Christ our Lord (which hath  
and retayneth a true body, and is resident  
in heauen) is present vnto vs by his holy  
spirit, reuiueth vs, feedeth vs, refresheth  
vs, and saueeth vs: and this vertue is diuine  
and aboue other most excellent, and not a  
thing voyde and vayne.

For this cause it is not necessary, that  
in treating of the Lords Supper, wee  
should dispute of the corporall presence of  
Christ in the Supper, and of the carnall

## A most excellent Sermon

eating of his body, and yet ineffable, considering that our Supper is mysticall, and not capernaycall (that I say no more) the which if it were carnall, myght be expressed: for contrarily if it cannot be expressed, it cannot be called corporall. Let it not therefore be denied agayne, which already is agreed vpon.

Therefore the auncient ministers of the Church, were accustomed in the beginning of the Supper to cry to the people: Lift vp your hartes. Whereunto in like manner the saying of the Apostle may be applyed: when as he sayth.

1. Cor. 10. 3.  
and 4.

*Our Fathers did all eate of the same spirituall meate: and did all drinke of the same spirituall drinke.*

The which we reade in the .x. Chapter of the fyrst to the Corinthians.

Touching the rest, wee will speake some other tyme how the vnfaithfull being partakers of the symbol and Sacrament, and not of the thing, which it signifieth, eat and drinke their iudgement and condemnation.

**The seventh** The Lord in like manner tooke the cuppe



# vpōn the Lordes Supper.

cuppe after supper, and distributed it amongst them all. For he shedde his blood for them all. And as he is the meate of al, so is he also the drinke of all. Therfore sayd he playnly: *Drinke ye all of it.* And in like manner S. Marke affirmeth that they also did, saying: \* *And they all drinke of it.* Let then the decrees and ordinaunces of all men whatsoeuer, which ordinaunces commaund that the lay or secular should communicate at the Supper, vnder one of the two kindes onely (that is to say, vnder the forme of breade) giue place to these cleare and expresse woordes of the Lord. Now as he declared before, what manner bread it was, which he gaue to his, so dooth he here in lyke manner shew, what manner cuppe or wine this is, that is to say, sacramentall. *This is my blood,* (sayth he) *of the new testament.* or, \* *This cuppe is the newe Testament in my blood.* We haue declared before, that in this speech there is a figure. For the chalice or the cuppe is the Sacramēt of the blood of Christ, by the which blood the newe testament is consecrated and dedicated, and

Article.

He offereth also vnto vs the cuppe.

Mark. 14. 23

Mark. 14. 24.

Math. 26. 27.

Luke 22. 20.

1. Cor. 11. 25.

## A most excellent Sermon

by the which we haue obtayned remission of sinnes. We drinke therefore spiritually the bloud of the Lord by sayth, as we also eate his body.

The signes  
and seales of  
our saluatio[n].

Furthermore these Sacramentes or symbols, serue vs for a seale and for a true testimonie, that the sonne of God, haupng take humane flesh, is come into the worlde, who haupng gyuen his body, and shed his bloud, hath fully redeemed his electe, fulfilled all thinges promised and written in the lawe and Prophetes. The which matter Saint Paul in the Epistle to the Hebrues doth more at larg expounde vnto vs.

The Lorde addeth herevnto:

Luke 22.19.

1. Cor. 11. 25.

*So often as you do this, do it in remembrance of me.*

And Saint Paull sayth.

1. Cor. 11. 26.

*Ye do shewe the Lordes death till he come.*

The eighth  
Article.

The celebra-  
tion of the  
supper is  
free.

This sentence teacheth vs three thinges. First, that it is lawfull for the Church of Christe, To celebrate this Supper, so often as it will, and that it is not bound, or subiecte to any certayne number. And  
for

## vpon the Lords Supper.

for this cause, the sentence of S. Augustine to Ianuarius is commendable: The which he uttereth thus: Some will say, That we ought to receyue the communion euery day; and other will say the contrary. But he reconcyleth them well, which admonisheth them to continue especially in the peace of Christ. Let euery one do that, which he beleeueth Godly according to his sayth, that he ought to do. For neyther of them both dishonoureth the body and bloud of the Lorde. This foode may no wyse be condemned.

Consequently the ende of the Supper is shewed, when as it is not once only, but often tymes repeated: *This do ye in remembrance of me.* For the Lorde by the holy assembly of his people, and by this action (the which after a sorte speaketh, yea and layeth playnely before our eyes these things to be looked vpon by vs,) woulde that we shoulde retayne, and imprinte in our memorie, this great benefite and mistery of our redemption, and of his passion, that is to say, that he had deliue-

The supper  
is the memoriall of  
Christ.

Luke 22.19.

1. Cor. 11. 24.

and 25.

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red his body to death for vs; and shed his blood for the remission of our sinnes, and given them vs also in meate and drinke for our saluation. Wherefore in beholding the bread and wyne, we must not stay our selues only in the beholding of them, but we must beholde the thinges which they represente vnto vs, that is to say, the passion of the Lorde, and our redemption.

Our Lorde came once into the earth, he died once, and hath purged and clenched vs all: Afterwarde he ascended into heauen, from thence he shall not come; before he come to iudge the world: Also our Lorde shall dye no more, he died once, but his only death hath strength and efficacy for euer. And the Lorde worketh in vs through his holy spirite sanctification and lyfe.

To be brieue, these thinges which we do, serue vs for remembraunces, remembraunces (I say) instructed touching thinges past, to confirme & refreshen often tymes the remembraunce of the passion of the Lord, and of our redemption. Wherefore

## vpon the Lordes Supper.

fore the saying of S. Augustine agaynst a  
Manichee is praple worthy. The fleshe  
(saith he) and the bloud of this sacrifice,  
were promised before the comyng of  
Christ, by the oblations and offeringes,  
Which were figures of them, in the pas-  
sion of Christ, they were perfourmed by  
the truhe it selfe: and after the ascen-  
tio of Christ, they are celebrated by the  
sacrament of the memoriall. Lo what he  
sayth hereof. Now the same Lorde in an-  
cient tyme ordained the Pascall Supper,  
which he called also a memoriall and com-  
memoration, that the benefit of the deliue-  
rance forth of Egypte (the true image  
and figure of the vniuersall redemption by  
Christ) might be refreshed and renewed e-  
uery yere to the remembrance of the sayth-  
full. There was meate in both the two,  
there were great benefites in both two, but  
yet the truth is here in the Supper, & the  
shadow in the other, in both two the reme-  
brance, in both two saluation, and lyfe,  
through the Hellas, finally in both two  
there were prayles, and spirituall reioy-  
s. For in the Supper we are communi-

Don shall  
shew the  
death of the  
Lord.

## A most excellent Sermon

ded to shewe the death of the Lord: which in deede is nothyng els, but the commendement, which is gyuen vs to prayse hymselfe and thankesgiuing to the Lorde for his death. And so this parte, wherof we haue heretofore spoken, is agayne repeated, and for this cause we are often put in remembrance thereof, as of that thing, which is not the least in that holy banquet.

The ninth  
Article.  
Untill he  
come.

Now we are commanded to do these thinges, vntill he come, That is to say, vntill the Lorde returne in Iudgement. All the sacramentes of the auncient fathers were instituted vntill the tyme of correctiō; that is to say, vntill the cōmyng of Christ, who by his cōmyng into the worlde, hath fulfilled al the promyses, hauing abrogated and abolished the shadowes and figures. Therfore hath he now instituted this sacrament, that it might be perpetual and immutable, That is to say, that it might indure in the Church, vntill the Lorde returne in iudgement fully to accomplish that, which he promised by his word. Who is he than, that dare chaunge it? If  
any

## vpōn the Lordes Supper.

any haue bene so bolde to make any such chaunge, who is he, which seeth not, how greatly he hath sinned agaynst God, and how vnworthy he is, that we shoulde heare him?

By these thinges we are confirmed to continue in this simplicity, keepyng our selues from recepyng at the handes of any person, whatsoeuer he be, any thing, which agreeth not with this institution and holy maner of doying. Let the tradition of Christ suffice vs, let vs here do simply that, which the Lorde hath commaunded vs to do, haupyng herein set forth him selfe to vs, for an example and guyde.

It resteth that we declare in two woordes, what maner of men the Disciples of the Lorde were in this Supper, & how they behaued them selues therein, that hereby we may learne, how we ought to behaue our selues also in the celebration of this most holy banquet. True it is, that they were weake and sinners, the which they well declared in the Supper by certayne tokens. Neuerthelesse they belecued by true fayth in the Lorde, were recepyed

What kind  
of men the  
Apostles  
were in the  
supper.

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receyued into his fauour, and clesed from their sinnes, they acknowledged theyr weakenesse, made theyr supplication to the Lord, depended vppon him only, and obeyed him simply in all; and through all, submitting them selues to him, and doing simply in the Supper al that which he commaunded them. And the Apostles were not defiled by the presence of Iudas the traytor, for they were farre from his conditions. Therefore least no man thinke him selfe defiled, when he seeth in the Supper the wicked and profane receiue it, but let him take heede, that he him selfe be not wicked. Every one shal beare his owne burden.

Let vs followe in all things the Disciples of the Lord, in simplicitie, faith and obedience, dooing that, which they did, following the commaundement of the Lord, beleeuing that we are acceptable to the father through Iesus Christ, of whom only it behoueth vs to depend, beseeching him to absolue vs, to make vs perfect, and to conserue vs. To him be glory for euer. Amen.

To



vpōn the Lordes Supper.

To fill vp these leaues, we haue ioyned hereunto this notable place of Saint Vigilius the Martyr fourth of his first booke against heresies.

It seemeth to me, that they are so couered and blinded with the vayle of treason and falsehood, that they can neither see, nor vnderstand, that one thing agreeth to the diuinitie of Christ, an other thing to his humanitie, although they be in like sort common to both the two. For he sayth to his

**Disciples:** *If ye loued me, ye would verely reioyce, because I sayd, I go vnto the Father, for the Father is greater then I.* Iohn.14.28.

**And againe:** *It is expedient for you, that I goe away: for if I goe not away, that comforter will not come vnto you.* Iohn.16.7.

And vndoubtedly the woorde of God, the vertue of God, and the wisdom of God, hath been alway with the father, and in the father, euen then also when it was in vs and with vs. For in that tyme, when by his mercie hee dwelled vppon earth, he forsooke not his heauenly dwelling. For with the  
Father

## A most excellent Sermon

Father he is all in all places, of equall Godhead, and no place can comprehend him : For all things are filled with the Sonne, and there is no place voyde of the presence of his Godhead. Wherefore then, and why sayth hee agayne, or how dooth he affirme, that he will goe to the Father, from whom vndoubtedly he neuer departed? But to goe to the Father and to depart from vs, was to take foorth of this world the nature, which he had taken of vs. Thou seest therefore, that it was proper to the selfe same nature, to be taken hence, and to depart from vs, the which in the end of times, must be restored to vs agayne, according to the witnesse geuen by the voyce of the Angels : *This Iesus, which is taken up from you into heauen, shall so come, euen as you haue seene him goe into heauen.* wherefore behold the miracle, behold the misterie, and the secreete of the two properties : The Sonne of God is departed from vs according to his Manhead, but according to his Godhead he sayth

Actes 1. 11.

Matt. 26. 20.

## vpōn the Lordes Supper.

he sayth: *I am with you alway, vnto the end of the world.* If he be with vs, how sayth he: *The dayes will come, when* Lūke 17. 33.  
*ye shall desire to see one day of the Sonne of man, and ye shall not see it?* But he is with vs, and he is not with vs. For these, whom he hath left, and from whom he is departed touching his Manhead, he hath not left, neither is he departed from. Touching his Godhead. For by the forme of a seruant, which he hath caried from vs into heauen, he is absent from vs: but by the forme of God, which dooth not depart from vs, he is present with vs in earth: notwithstanding both present and absent, he is vnto vs, one and the selfe same.

FINIS.

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